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502 however, be the orientation of a canoe if the outrigger were on the port side, the usual position in Lau.

For further details concerning *thamakathu*, called *thamakau* in Mbauan, see Hornell (16, pp. 307-319).

Construction

396 The construction of a large sailing canoe requires planned economy on the part of the builder and his clan and the cooperative labor of his whole village. It extends over a period of several months. The builder and his clan must raise enough food to provide daily feasts for the workers and gather enough property to make the final payment to the carpenter.

396 313 [824] **Canoe body.** The builder selects a tree for the hull of greenheart, *mbau*, or *makota (Dysoxylum richii)* wood. Canoes of greenheart are the strongest and the most durable. The trunk must be straight, large, and sound, and it must not be too far from the beach and the village. A sailor is always looking for good canoe timber and often stops on a trip through the jungle to examine a tree. Standing at the base and facing the tree, he sights up to the crown to determine the curve of the trunk and its suitability for a hull.

[412] When the tree has been marked by cutting off a piece of bark with a knife, the builder procures the services of a carpenter, usually from his own village. If he is an influential man, he makes an initial payment of property (*mbutombuto ni wangga*) to the carpenter before the work begins. Formerly a builder from another Lau island or from Tonga made an initial payment of at least two whales' teeth.

396 313 ●483 [412] When sufficient food for the first series of feasts has been collected, a day is set for felling the tree. Early in the morning the men of the village go to fell the tree. Under supervision of the carpenter the tree is felled close to the ground by means of metal-bladed adzes. Before the crown is cut out wooden rollers are shoved under the trunk. A feast prepared in a temporary earth oven in the jungle is provided by the builder and his clan at about midday. The men meet again on an appointed day to continue the work. With great effort the trunk is rolled over into the position the finished canoe is to take. Two strong saplings, about 3 meters long, are staked near the middle and athwart the trunk on the side from which it is to be rolled. The stakes are lashed to the log with *wangiri* and split *viavia* vines. Wedges of wood are then forced between the log and the stakes to make the vines taut. [824] Two *kaudrangi (Smilax vitiensis)* vines are tied near the base end of the trunk and one near the head. All the men except the builder take hold of these vines and prepare to pull. The builder, grasping the roller under the base of the trunk, cries rhythmically, "Folo, folo, folo, folo! I tuo!" At the last two words the men pull, the builder raises the roller, and the trunk rolls over.

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The ends of the trunk are carefully examined, and if either shows any sign of decay it is gashed for removal.

Sailing canoes to be used outside the reef usually measure from 8 to 12 meters long. Following a vine marker held taut at the base and head ends of the trunk, a man cuts two longitudinal lines in the bark with an adz to mark the opening of the hull. A series of short parallel lines a foot apart are cut at right angles to and joining the two longitudinal lines. The bark of the series of small triangles thus formed is removed and the trunk is leveled between the two edges of the hull. Leafy saplings are thrust into the ground near the log to shade the workers from the sun. A steamed feast is served at noon.

The hull is roughly shaped and hollowed in the forest. The upper part of the trunk forms the stern, which is truncated with shield-shaped butt. The base forms the head or bow, which is deep and pointed. When it has been lightened sufficiently it is hauled on rollers to the beach, a very difficult process which I witnessed on Kambara. A pathway through the bush is cleared by burning the brush. Rollers of *sielavu* or other wood are spaced about 6 meters apart along the path for a distance of about 20 meters. One end of a heavy vine (*kandrangi*), about 7 meters long, is knotted to the center of a beam of *mauamaua (Homalanthus nutans)* or other wood which is inserted lengthwise into the stern end of the hull. Sticks of *tapo* are fitted and beaten in athwart the hull above the beam to hold it in place. The stern is wrapped with beaten *walaki (Flagellaria gigantea)* vines. Grasping the *kandrangi* vine, the men haul the hull over the rollers. They place it on the last two and rest while the other rollers are carried forward along the path and the hauling is resumed. When they reach the beach the hull is floated to the village, where it is finished. The hull is placed on two rollers and a temporary shelter (*yalavolau*) (p. 173) is built over it.

When the hull is finished, the washstrakes (*sai*) are added. They are lashed to the hull with sennit drawn through a series of holes (*nggara ni vakovako*), drilled along the upper edge of the hull and the lower edges of the washstrakes. The process is called *mbau vau*. A long narrow strip (*kapikapi*) of greenheart, *mbau*, or *vaivai* is inserted between the hull and the washstrake. Under the *kapikapi* is pushed a calking of tapa, coconut fiber, canvas, or cloth. The *kapikapi* is held in place while the lashing proceeds. Starting inside the hull, a piece of sennit is threaded two or three times, out through one hole in the hull and in again through the corresponding hole in the washstrake. It is then looped through the lashing and the process is repeated two or three times depending on the size of the canoe and on the sennit. The original end of the sennit is held fast by the lashing against the hull wall. The sennit is pulled tight and carried to the next pair of holes,